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Maryland after suffering five years' imprisonment and being sentenced to "perpetual banishment from the United States" (a slight stroke of power, by the way, by the authorship of Maryland), for having in his possession, in 1837, a copy of "Uncle Tom's Cabin."

the jury retired they took with them the butter, procured some crackers, ate them together, and returned a verdict of "No cause for action."

Religio-Philosophical Journal

Office, 187 & 189 South Clark Street.
CHICAGO AUGUST 27, 1870.

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THE EDITOR'S NOTE.
All letters and communications should be addressed to the Editor, 187 & 189 South Clark Street, Chicago, Illinois.

A Hearer After God.

In all ages of the world, the question has arisen, Is there a God? Even Virgil said:

God goes forth and spreads throughout the whole, the heaven, the earth, the sea, the universal soul, each to its birth, from him all things are born, both man and brute, the wealth of vital air, the life of man, and life of all the world, fly whence they spring, to live in God again, from the grave, fearless in decay, dwell in light beyond day the eternal way.

In ancient times, as well as now, the query arose within the mind in reference to the existence of a God, through whose instrumentality, worlds and men were brought into existence, designed a place, and started in those revolutions that now distinguish them. That God, it is said, who did all this, made man: But we must make no declaration in regard to the existence of that being whose identity we are endeavoring to establish. We fully appreciate the magnitude of this question, its grandeur, and the difficulty of arriving at a satisfactory conclusion in reference thereto.

We never saw God; the ancients never saw him; he never was seen, and never can be seen, hence arises the difficulty in answering the question. Voltaire, Spinoza, Plato and Socrates, men who, in their day, were regarded with a certain degree of respect, on account of the searching nature of their minds, endeavored to unlock this most abstruse of all questions. Their statements were merely bare assertions, entitled to no more credit than that so beautifully expressed by Virgil, or in modern times by the poet in the thought:

"All matter is God's tongue,
And from its motion his thoughts are born;
The voice of space is the voice of the ether,
And the music notes are the voice of stars."

But it matters not what Virgil says, what Mahomet said, what Luther stated, or hundreds of other speculative philosophers have declared, for we can come to no conclusion in reference thereto.

We desire to demonstrate the actual existence of a God, or to prove the existence of any such being.

In two previous articles, I said, "Does God Keep a Cat?" we exhibited the misery that existed in the world, and the confusion that seemed to prevail in all departments of the vast universe, and, really, we could not see any evidence of the existence of God there. If two men were fighting, horribly mauling each other, each trying to kill the other, we certainly could not detect in the pugilistic encounter, that divine essence which is supposed to gladden so beautifully in God, namely, love. Certainly, if God is love, we should see it manifested in his works, whereas we apparently see the reverse. When two men are engaged in a deadly encounter, we see no evidence of divine wisdom in the strife. Here is manifested, the clenched fist, the wild, distorted eyes, the frenzied expression of countenance, gleaming with the ferocity of the bull dog, the self-determination of each to hurt and mangle the other as much as possible, the devilish, glaring gaze of the human gladiator, present us no evidence that there is an All-wise God, who is love, through whose direct instrumentality they were brought into existence. Where is divine love manifested in the prime ring? Is God there, in each of the gladiators, manifesting his divine attributes?

Why this discord, contention, strife, animosity, war, hatred and passion? Where is the divine love manifested in war? Is the cry of the wounded at its own end, on the brow, dying out in sweet oblivion, whispering of the millennium of peace, any evidence that God's love and power is being exhibited? The world of

the widow and orphan, the means and anguish of those suffering the excruciating tortures of disease in a crowded camp or on the battle field present to us no evidence of divine wisdom. This condition of affairs on earth shows no phase of life that points unambiguously to any well-defined source, and says: "There is God." Look, for example, at the animal kingdom. The cat catches the mouse, and appears to take great pleasure in so doing. The mouse was created, it is claimed, by the same God that made the cat. But wherein the divine wisdom? The mouse suffers pain, but the cat evidently enjoys the work of devastation and ruin it carries on. If divine wisdom is connected therewith, the mouse that dies should experience as much pleasure as the cat that causes its death. Is there divine wisdom manifested in the murderous actions of the cat? If so, there should be divine wisdom also manifested in the death of the mouse. Divine wisdom, if it exists at all, must permeate all conditions of life, and the mouse should enjoy the process of death, just as much as the cat which makes it a hearty meal. In the animal kingdom, especially, we see no harmony. There seems to be a constant warfare between different animals. The Eden-like condition of animals has long since passed away, if it ever existed.

See that hawk, with eyes of piercing brilliancy and gleaming plumage, flying high in the air, soaring above the storm-clouds, defying the lightning's flash and thunder's roar,—it preys off the little wren that sings so sweetly around our windows, and makes our life more pleasant and happy. The hawk enjoys the flesh of the little wren, and in so doing manifests a peculiar propensity, given it by—This discord that prevails in the animal kingdom, whereby one animal is made to destroy the life of another, and eat, another, is certainly well worthy of careful study and reflection.

If divine wisdom is the pleasure of the hawk when making a morning's meal off of the sparrow, there must be divine wisdom also in the pain and fear which the latter suffers when dying.

Then, of course, if there is divine wisdom in all departments of life, it apparently stands in antagonistic relations to itself, for if it exists in the pleasure of the hawk, and in the fear and pain of the sparrow, such must be the case.

We are not, we desire to be understood, finding fault with real duty,—we are only trying to unveil him. In the animal kingdom, in the manifestation of the peculiar instinctive propensities of different animals, we see now no evidence of a God infinitely wise and loving.

Can we judge of God from his works? Look at that little bird sitting on the limb overhanging our window, its feathers glistening in the sunbeams, and reflecting the varied tints of the rainbow. It is warbling one of those beautiful songs that seem like angel whippers when borne off on the breeze, and echoing from surrounding objects. Sure, there we see a manifestation of deity. None but a God could have so shaped that little tongue that it could sound forth music so exquisitely sweet. It stops! It suddenly darts to the ground, and seizing a bird, some looking worm, returns to its resting place on the limb, with it dangling in its mouth. The tongue that could warble so sweetly, could also enjoy the agreeable taste imparted by the disgusting-looking worm. While enjoying itself, a hawk, maliciousness manifested in every movement, bounced upon the little bird, and in less than one minute, had made a meal of it. Here was an example of divine wisdom! Ah, indeed can we find God in such contraries,—in the pleasure of one bird and the pain of another? But then, if divine wisdom is there, it manifests itself peculiarly. If divine wisdom is in the sparrow singing its sweet song, why did not that power, which in its wisdom created it, also throw around it a circle of strength to protect it? Divine wisdom is a failure, if manifested in such a manner that the object upon which it is directed or manifested, can not sustain itself.

We are searching for God; we desire to unveil him, and in so doing, we propose to wander through the intricate labyrinth of creation, hoping that we will come to some green oasis, where bubbles up divine wisdom that can so illuminate our mind, that we can see the being after whom we are searching.

There is a constant war and strife in the animal kingdom. The ferocity of the bull-dog, the maliciousness of the hawk, the cunning of the fox, the venom of the rattlesnake, the sting of the wasp, the subtle poison of the antipode, present to us a knotty question for solution. The innocent cooling dove is just as malicious as the hawk, only the worm it eats does not present such a frightful aspect as the destruction of the little wren by the latter.

There is one eternal warfare within the animal kingdom. The strong prey upon the weak, as if there was a design down deep in their nature, prompting them to do so. In the venom of the rattlesnake, and sting of the wasp, and in the maliciousness of all animals, we see no evidence of divine wisdom; for animals are supposed to possess only instinct, and that instinct, if formed by an all-wise Creator, could have been directed in a channel wherein all the animals could have lived harmoniously together, instead of this constant warfare.

The venom of the rattlesnake, when it is infused into the human system, is a curious manifestation of the love of a God for his children. The pain arising from the sting of a poisonous insect, does not prompt us to pay homage to an all-wise God, thanking him for the walls of anguish that it causes. If we should thank him for pleasure, we should also do pain. If the well-farmed, healthy man, well developed throughout, should thank God, should not that cripple from birth, whose distorted features, diminished capacity, lack comprehension, thank him also? If divine wisdom is in one phase of life, it must exist in all phases.

We will now to see God in the wonderful antagonism that exists in the animal kingdom. We see the wild, glaring eyes of hate and animosity,

behind the traits of disposition in animals that prompts their possessors to delight in the walls of anguish and fear manifested by those they can conquer. See that glaring eye of the snake, the ferocity of the bull-dog, and the wild contention everywhere; and amidst this din we look in vain for Duty! Appalled at the confusion that exists, and the lack before us of harmony among all things, we retire from the "Search After God" in this article, hoping that, by and by, we may be able to unveil him, and demonstrate that he exists, even in the discord that prevails.

TO BE CONTINUED

A Singular Scene.

Judge Lynch in Decade—Hanging of Matt. Miller, the Murderer—A Clergyman Puts the Question of Life or Death.

My partner, Mr. J. G. Ogden, has just returned to St. Paul, Minn., from a visit to Matt. Miller, who is at 3 o'clock this afternoon. He states that he arrived there in season to see and hear all that transpired on that melancholy occasion. The prisoner gave not a word to the clergyman of the place, that he was willing to make a public confession of his crime of murder. Upon the arrival of Dixon, a man who lives in the Lutheran Church, and about three hundred gathered to hear the confession.

Before Miller was permitted to speak to the excited assembly, Rev. M. B. Bardeau, the Christian or Campbellite minister of Dixon county, arose and with great solemnity, said that he would read the chapter in the Bible about the crucifixion of Christ. He did so, and then sang, and offered up a very fervent prayer.

In his prayer he asked the Almighty to give abundant grace to the penitent and newly-converted prisoner, whereby he would be enabled to make a full and true confession.

After the conclusion of the prisoner, the Rev. Mr. Bardeau arose, and stated to the assembled assembly that he fully believed that the prisoner was correct in saying he had repented of his awful crime, and had received full pardon from an all-wise God.

"But," said he, in a clear, ringing voice, "we have before us a wicked man to perform. We must all vote on the proposition to let him go, or to hang him. I want none of you to attempt to shrink this duty; every one should vote."

The excited assembly called for the question. The clergyman then commanded silence, and all voted in the affirmative on the question put by the minister, except two.

The preacher then ascended the declivity as unanimous for hanging. Immediately after the vote was announced the sheriff was seized and held fast, while the prisoner was removed to a wagon which stood in readiness. The wagon was driven a short distance and he led under the gallows which had been hastily erected.

The rope was fastened around the prisoner's neck, he all the while remaining collected and apparently unmoved. He was asked if he had anything further to say. He replied in a calm, serene and unperturbed manner, that he did not blame any one for what they were about to do. He said he forgave his enemies; that he had truly and sincerely repented of all his sins; that he felt well prepared to die; that God was now reconciled to him, and that heaven was open to receive his repentant and sanctified soul. The clergyman told him that he fully believed that the angels were waiting to welcome his soundly reformed soul into the midst of the glories of paradise.

The two men who placed the rope around his neck, then shook hands with him, and gave the signal to the driver to start the wagon. The horses started, and as the prisoner was standing on boards placed on the wagon-box, he was forced off and hung dangling in the air.

After writing and drawing up his limbs convulsively, for almost twenty-eight minutes, Dr. Addis, the regular physician of Ponca, was called to feel his pulse. He came forward and made an examination of him, and pronounced him dead. His body was then taken down from the gallows, and placed on boards in the school-house, and signs of returning life were discovered.

At least three hundred persons surrounded the gallows. To the very last the prisoner remained calm and serene as a summer's eve. He even aided in adjusting the fatal noose around his neck.

Such an exhibition of stolidity, or of stolidism, or of exalted religious enthusiasm, is very rarely witnessed. Those of us who were acquainted with the prisoner are lost in amazement.

—Omaha Herald.

This Rev. Mr. Bardeau was a human monster.—A head which the lowest hell the imagination could picture, would be too good a place for him until his nature became awakened to the fact that it is well to have charity, even in this life.

Just think of it,—a minister of God, an humble follower of the gentle Nazarene, raising his hands in the life-blood of a fellow-being, and crucifying in the fact that he was about to be hanged into eternity! Is this Bardeau any better than a wild Comanche Indian, who has seen his victim roasting at the stake, exults in his pains?

"I want none of you to shrink this duty; every one should vote." Galligula, Hayman, Nero, and all the monsters of the world, seem to have been concentrated in this orthodox divine.

Perhaps the criminal was a bad man; a dangerous citizen of society, and should have been punished. But this blood thirsty divine will yet atone for his mad act; and on the stool of repentance cry out for mercy, which he would not extend to the criminal, for even he has rights which those less unfortunate are bound to respect.

With his hands stained with the blood of a human being, his nature distorted, and like a rank, poisonous weed, he should be plucked by every Spiritualist and true man, and so acted upon by them that he would see the error of his ways, and lead such a life, that his marks of crime would be overshadowed by good deeds. Which is the greater criminal, Matt. Miller or Rev. Bardeau?

The Fables of Life.

The editor comes in here once over the whole range of poetry, and chooses a few facts in his selection. As a "Hand-Book of Poetry," it is worth any times the price at which it is sold.

The Religio-Philosophical Journal, "A Bold Pioneer."

The BANNER OF LIGHT commenting on the removal of the *Friend* to Chicago, says:

"The Religio-Philosophical Journal, long published in Chicago, adds to the field of reform. It has passed through great vicissitudes in time past, and we should be exceedingly grieved if any untoward circumstance intervened at this late day to do its issue. It has been a bold pioneer in the field of religious liberty in the West, has aided in causing Spiritualism to expand there to its proper proportions, and deserves to be well patronized by our people, as we are assured it is. May its shadow never be less. The cause we advocate is, as the *Age* says, 'great and good,' and with harmony among its leaders, can and will reach mighty results in the warfare of mind and matter, for both, we hold, are inseparably connected."

Thank you, Brother Colby, for the complimentary notice in the columns of the glorious old BANNER OF LIGHT. With you we ever have been, and hope ever to be, in harmony.

"The cause we advocate is great and good,"—says, as you say, the RELIGIO-PHILOSOPHICAL JOURNAL, "has been," is now, and will continue to be, "a bold pioneer in the field of religious liberty." It boldness has aroused the ire of something less than a baker's dozen, and made the JOURNAL a forth with as many thousands, thus verifying the adage, "Truth is mighty and will prevail."

Upon the question of "harmony among its leaders," we would crave an explanation. Who are leaders? Would-be "leaders" are just the class of men that the JOURNAL has been compelled to contend against. But much harmony there!

That selfish policy which sought to take a fee of five dollars from each person before he or she could become a member of the "American Association of Spiritualists," and put it into the pockets of "leaders," is just what the JOURNAL has been in harmony with, and if we are correctly informed, our good friends of the BANNER stand by our side in the contest.

We hope ever to be in harmony with truth—never with error. But we do most devoutly pray for light from the spiritual spheres, and that our columns may never be prevented from their legitimate purpose, of disseminating the spiritual philosophy, void of all sectarian dogmas, and that we may be bold and fearless in exposing error, however infamous with it we may be in the contest.

We owe no allegiance to, and hope never to be in harmony with, error.

Henry C. Wright.

Henry C. Wright, the speaker and author died suddenly a few days ago, at Pawtucket, R. I., of apoplexy. He was truly devoted to Spiritualism, and his whole soul seemed to be imbued with a philanthropic spirit. He was opposed to slavery in all its forms, was an earnest and eloquent speaker, and the seeds that he has sown will germinate, and produce an hundred fold, will ever bless his name. He was a terse and easy writer, his words cutting like a two edged sword. He is the author of the "Empire of the Mind," "Errors of the Bible," "Marriage and Parentage," etc. The canvas lot in him a noble advocate, and the main world a pure philanthropist.

A Word to Old Friends.

"The summer is past, and the harvest is ended," nearly so, and millions of souls are "not saved" from that fear which torments them, the fear of annihilation, or never-ending hell torments after death. What is the duty of every true philanthropist, of every one who would like to see his or her neighbor happy in the full knowledge of the life hereafter,—of eternal progression, of the power of the loved-ones of spirit life to commune with mortals? It is to give them light, even as you receive it. But for some circumstance, trifling in itself, we—you and I, might have been to-day in the bonds of ignorance in regard to the spirit land,—the accidental reading of a newspaper, a book, or perchance a brief conversation with some one who recommended the RELIGIO-PHILOSOPHICAL JOURNAL as an exponent of Spiritualism, leading to a subscription for it,—then to a full understanding of his philosophy and truth.

Our field of labor is broad, and demands the hearty co-operation of every liberal mind. The RELIGIO-PHILOSOPHICAL JOURNAL is an exponent of the truth of Spiritualism! It has no dogmatical creeds to urge upon the minds of the people, but seeks to know and present truths as they actually exist, and unfold from day to day.

To the point: We want our friends everywhere to aid in increasing the circulation of the JOURNAL, to place it where it has never been before. To that end we offer to send it for three months to any person, who has never taken it, for *five cents*, which is just the cost of the blank paper on which it is printed, and the expense of folding and mailing.

We continue this offer for the reasons above stated, and ask our subscribers to send it as a present to friends, when they can afford to do so, and to solicit liberal minded men and women to try it for three months, at this nominal price.

The RELIGIO-PHILOSOPHICAL JOURNAL has already demonstrated itself to be a permanent institution, and every one can speak of it as such, without fear of failure, as unambiguously has been the case with almost every spiritual paper started.

Will our friends heed this urgent request? We trust so,—your past efforts are daily appreciated, and the many thousands of new subscribers which the JOURNAL has received during the last two years, is mainly attributable,—first, to a superior paper, then to the mastery efforts of friends inspired from the Spirit World, to give circulation to a paper they have confidence in, that the more effort will be continued, this fall, we doubt not. The Spirit World, speaking through thousands of mediums in all parts of the country, affirm the same great truth,—the RELIGIO-PHILOSOPHICAL JOURNAL must and shall be sustained.

THE EDITOR'S NOTE.

The editor comes in here once over the whole range of poetry, and chooses a few facts in his selection. As a "Hand-Book of Poetry," it is worth any times the price at which it is sold.

Spirit Artists.

Among the most remarkable spirit artists of the present day, Brother M. B. Barr, of Fort Hare, Mich., stands high.

Brother Barr is controlled by eminent artists, now in spirit life, to use the brush and oil-paint, as were their custom when in the earth life. His work is executed with great rapidity, and often with an artistic skill which excites the admiration of connoisseurs of the fine arts.

We have two specimens executed through his mediumship in a few minutes' time, to which we invite the attention of our friends who may call at our Reception Room.

Dr. Parsons' Book.

Theory and Success in the Treatment of Diseases, by Dr. Wm. Parsons, the Successful Magnetic Healer, is the title of a pamphlet of 80 pages. Warren Chase & Co., New Dealers, St. Louis, publishers.

This work contains an interesting "introduction," with "testimony, ancient and modern." It also treats of the M. D. profession and Philosophy.

The remainder of the work contains numerous testimonials from eminent men and women, of the Doctor's skill in the healing art. It is a little pamphlet, well executed mechanically, and is destined to impart knowledge to tens of thousands of invalids in regard to their afflictions, teaching them that they must not despair of again recovering their lost health, as hundreds of others effected in a like manner, have been made whole through spirit-power.

This valuable work will be sent to any address, on the receipt of five cents, to cover expense of mailing. Address Warren Chase & Co., 601 North 5th street, St. Louis, Mo.

D. W. Ballard.

Written to Mr. Jones, but does not give his Post Office address. He says he is going to Illinois. Some one who knows, will oblige by informing us of his post office address.

Robert.

There will be a meeting of the Spiritualists at Robert, Indiana, on the 26th, 27th and 28th inst. A grand good time is expected there.

The Journal of the Gynecological Society.

This Journal has been a decided success, its circulation having been equal to that of any other medical journal published in the United States during its first year of existence. Mr. Jas. Campbell, publisher, Boston.

Fraternal Call.

John A. Lindsay and Fred T. Ferris, who have been sojourning in England for several months, gave us a call a few days ago. They are connected with the Salt Lake Tribune, an ably edited and conducted paper.

A. B. Whiting.

A. B. Whiting's lectures are creating considerable interest at Crosby's Music Hall. His address last Sunday on "Guardian Angels," was replete with beautiful thoughts, and exhibited the grandeur of Spiritualism in a manner that pleased all. He is one of our most efficient laborers, and should be kept constantly employed.

Personal and Local.

—Dr. H. P. Fairchild will lecture in Lynn, Mass., during September, and in Salem, Mass., during the Sundays of October. His address is in care of Dr. John Gordon, Lynn, Mass.

—J. H. Powell's permanent address is No. 108 Chatham St., East Boston.

—Thomas Gates Foster lectured twice in Rockport, Mass., receiving therefor \$2.50. What a satisfactory audience!

—We received a fraternal call from Brother Moses Hill, who has recently returned from an eastern tour. He is looking bright and manifests his usual exuberance of spirit.

—Dr. J. K. Barry has been lecturing and holding circles in various parts of Minnesota. He lectured at Mendota, Ill., on Sunday last. He is doing a good work, and should be kept constantly employed.

—Joseph Hall speaks during September and October in Cincinnati—will lecture week day evenings in adjacent places.

Amusements.

DEARER NEW THEATRE.

Grand Matinee this afternoon and to night, and last performance of the great bill for this week, of Manning's Minstrels. Mr. Hart's great Stamp Spectacle, Scenes at the Armory, the Balls and Fêtes of Fashion, Peter Piper, Characteristic Flotation Dance, are the distinguishing characteristics of this minstrel troupe. Next week, a very laughable burlesque, with everything new, entitled "Domesticity."

AMUSEMENTS.

Two grand performances to-day, afternoon and evening. This Saturday, August 26th, Grand Matinee at half past two o'clock. Evening, at eight o'clock. Last performance of "M. P." To conclude with the musical burlesque of "Black and Red" or, the Little Red that was taken up. Monday evening, Charles H. Barr's great Dramatic, "Court of Lyons."

HYGIENIC THEATRE.

Last afternoon and evening of the great Irish Comedian and Vocalist, Mr. John Collins, this Saturday, August 26th, in "King O'Malley," the Irish Brigade, and the Irish Post." Mr. Collins, with song, Widow Macdonald, and other favorite songs. Next week, on Monday evening, August 28th, the eminent American comedian, Mr. J. S. Clark, will make his first appearance in Chicago.

AMUSEMENTS.

On Monday evening, August 28th, 1870, only P. evening and Saturday Matinee, Henry Barr's British Band, Washington troupe, in "Lena."

Philadelphia Department.

BY..... E. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 604 Race street, Philadelphia.

Funeral of William M. Bayley.

Remarks of Henry T. Child, M. D., and Thomas Galt Porter.

Dr. Child said: Again are we called upon in this family, to perform the last solemn rites over the remains of a departed one. Our young brother has followed rapidly in the footsteps of his beloved sister.

To those whose faith and want of knowledge of the conditions of the hereafter, give them to realize sense of the presence of the loved ones around them, such repeated bereavements would seem overwhelming. But to the family and to our brother who has just gone to join the heavenly band, there is abundant consolation, and while we must weep and shed the tear of sympathy at the departure of our friends from our midst,—we know, as he knew, that angel bands were ready to meet and welcome him on the shores of the beautiful Summer-Land.

Within a few hours, I have had a vision of this dear brother, and a beautiful group of young friends who were his associates and companions, who have gone from our lyceum here, to join the liberty group in the sphere. First, I heard sweet notes of music, falling softly on my listening ear. As I came nearer, I saw these beautiful young friends on a broad plain, with a large white tent. It was a joyful meeting; all were happy, and as the sweet music rolled up, I could catch the words, "Testing, testing to-night on our new camp ground, testing to-night."

I could not retain a recollection of the words, much less convey to you the sweet and heavenly tones of music that fell upon my spiritual ear, as I thrilled with joy. I could name several who were there. Our noble young friend, A. W. G. Chas. one of them, came now and says, "Oh, friends, could you realize the sublime grandeur and peerless happiness that fills our souls in this welcoming home to our band, a new born spirit,—you would be led to joy, and by exulting in it."

The converts he had in entering up unharmed, full of hope and ambition, but the old career was no longer fit to retain the gem, and the work which he was to do like ours, must be done here.

Trill the lone mother and the dear sisters and brothers that he with them now; that he will be a stay and comfort to them all through the journey of life; that they shall know and realize his presence and influence all along life's pathway. You have seen us in the group, rejoicing and laboring together. We have a work to do here and with you. The lyceum here has received many more and active members from three on earth, and while we are going forward with our labor here, we are happy to return and co-operate with our loved ones in the lyceum on earth. We shall be able to strengthen those among you, who are engaged in the good work in your city. A portion of our work is to be done with you, you will rejoice in the prosperity of your lyceum.

You need just such inducements as come from the young and ardent souls, who have graduated from the lyceum of earth, and who with renewed interest and earnest purpose, are continuing here the good work they began.

Say to our friends, that our young brother has already entered upon his post here in the group, and we shall go on together, and as we see that they are conscious of this, we shall be encouraged.

Well, may they dry the tear, as they realize that while they have lost a son and brother on the outer plane, they have found the same brother in the spiritual world in the heavenly lyceum, and from time to time, as we come to him and cheer them on their earthly pilgrimage, they shall rejoice in this blessed knowledge which has already lighted up the pathway of their loved ones, and which will continue to shine brighter and brighter unto the perfect day for them all.

ABSTRACT OF THE ADDRESS BY THOMAS GALT PORTER.

When Jesus of Nazareth said that his disciples possessed that which the world could neither give nor take away, he but expressed the power of that living faith claimed for the Spiritualists, which makes one feel the certainty of their statements, and the consciousness of their position. This is the test of the true believer; this is the faith that Spiritualists should go before the world with,—not as a sectarian, but as exponents of his or her highest and holiest convictions, as the purest and most beautiful faith that the world has ever had, and be proud to it. This, my friends, was the faith of dear brother, whose mortal remains are before you. It was this beautiful faith that cheered him all through his protracted illness; it was this faith that gave him such gentleness and such an uncomplaining disposition. It was this faith that taught him to realize the presence of his dear mother and dear sister; and others; and this beautiful faith that enabled Joseph and Mary to be there; and, my friends, I may say it is this beautiful faith that is comforting the family that have thus been deprived, temporarily, of another of its beloved members. Therefore, my friends, I feel justified when I reflect upon the beauty of the young man's character,—and upon the body of his religion, when I know the grandeur of his reception in the angel world, I can but say to those who remain of the family, "Oh, call not Willie dead. Lift up your eyes, and behold him among the living."

And behold him among the living.

destined to be located within hours for an indefinite period, but to be awakened and united with the mother.

In contradistinction to this,—oh, how beautiful and philosophic,—and how glorious and truthful a faith was that of the dear brother, recognizing a higher and more glorious truth. This religion of Spiritualism teaches that mind is not to be compared together at all, but that the most exquisite physical sensations, are dependent upon impressions for their exercise from the outer world.

For instance, if it were not for the light, and for some object to reflect the light, you would not be enabled to see. If it were possible to annihilate the light, the mind might remain in its complete perfection, and yet sight would be extinguished. The intelligent principle in man, owns no such dependence upon external things, except in so far as a knowledge of its origin requires, and when this knowledge has once been acquired, the mind retains it and recalls it at pleasure.

The intelligent principle of the human soul, performs its various functions entirely independent of the external world; hence, senses that have long since expired, are constantly before it. They are recalled, after having been long forgotten, by a power even still more wonderful than the mind.

The mind or soul, the intelligent principle,—all that makes the man, is capable of remembering, of recollecting, of conceiving and combining. It is capable of loving, of fearing, and of a feeling of hope, and these are manifested totally independent of any impressions from the external world, calculated in any manner to effect or control the mind.

Handed down to us, as a spiritualist teaches, that the mind would be enabled to exercise all these functions, if every thing material by which it is surrounded, were at once entirely annihilated.

Theology seems to forget this; materialism certainly has forgotten it. Again, the beautiful faith of the brother enjoins upon every individual, to recollect that in their more quiet and reflecting moments, every person feels within themselves a power independent of, and superior to any of the functions of the body. To what other principle can be attributed the capability that man has of recalling the past, of providing for the future, of wandering from world to world, of ranging from system to system, of entering into the broad fields of speculation and of reason. I say, to what principle but this, can we attribute this power?

What principle or function is there in matter, that man can attribute such a capacity to?

Spiritualism teaches that these changes of the interior principle,—that all these capacities that belong to the individual mind of man are independent,—not only of impressions from the external, but are independent even of the physical body, for it is a well known fact that every function may remain perfect, yet the mind may be separated from the body, and the body may be racked by physical pain or by protracted disease, and yet the mind remain in perfect tranquility and happiness, as was the dear brother at time.

Spiritualism is teaching man to look into the philosophy of these matters, and to discover those conditions which flow from such glorious philosophical facts as those which were presented to the dear brother upon the eve of his departure. No one should attempt to speak with regard to this subject of death, who has not thus investigated these phenomena. There is no death. Spiritualism teaches, on the other hand, that even the death and properties of the physical organization, do not disavow the dissolution of the body; they pass out to perform other duties, and not one of them dies or is lost. If, once, then, in this analogy may be seen a truth that is certainly indicative of the fact of the perpetuity of being, of the intelligent principle,—since the dissolution of the body is not total, or less than another name for continued existence.

Therefore, Spiritualism says to the outside world, to the objector to this beautiful truth, that to assert that any thing mental can die, when it is a well known fact that nothing corporeal can perish, is wholly unwarrantable, and by rule of philosophy, is entirely inadmissible. Consequently, those who have the glorious faith, those who can sympathize with the idea of the dear brother seeing the spirits beckoning him on to the higher life, may rest assured with this conviction of the scientific fact of this glorious faith, that so well prepared him for the change he made, that he was able to see the beautiful faith in cheering the lyceum of the sky. This beautiful faith teaches those who are here to-day, to believe that this brother and his dear sister have gone on missionaries from the lyceum here on earth, to the lyceum of the higher world.

Oh, then, let the family, let the friends take consolation from this religion founded in the affections of humanity, and known to be grounded on the eternal principles of truth, and in all the attributes of the divine.

tear-drops fall upon our pallid brow, we heard the cry of sorrow. Oh, could you have seen the angel throng that bore your dear one away, you would not have shed another tear upon your powerless clay. Then never say, dear friends, that we are in the grave. Could you see the angel host in which we wave, and could you feel upon your cheek, our warm, sparkling breath, you would know that we have never left the smiling land of death."

Philadelphia, Pa., July 14, 1870.

Delegates to Convention.

Through the kindness of the citizens of the Pennsylvania Railroad, one of the very best roads in the country, we have been enabled to make the following arrangements for delegates and friends going to the Meeting of the American Association of Spiritualists at Richmond, on the 29th of September, 1870. Tickets for one of procuring tickets, will please apply to me for "an order" to purchase the same, enclosing ten cents for postage.

Tickets from New York City should be procured at 326 Broadway.
To Pittsburgh and return, \$17.00
From Pittsburgh to Richmond, 11.00
Total, \$28.00
Free return passes on this road.
From Philadelphia to Pittsburgh and return, \$14.00
From Pittsburgh to Richmond, 11.00
Total, \$25.00
From Harrisburg to Pittsburgh and return, \$9.05
From Pittsburgh to Richmond, 11.00
Total, \$20.05
From Baltimore to Columbia, Ohio, and return (tickets at No. 9 Calvert St.) \$21.70
Columbus to Richmond, 3.70
Total, \$25.40

All persons going to the Convention on any part of the P. & M. route, from Pittsburgh to Richmond, will be entitled to free return passage.

Spiritual Meetings, Conferences, &c.

THE SOWA SPIRITUAL ASSOCIATION.

Will hold its third anniversary at Dr. Metcalf's, on the 7th, 8th, and 9th of October, commencing at 8 o'clock a.m. at Spiritualist Hall, over Ottisner's Bank.
Good speakers have been secured, and an earnest request is made for speakers in love to come and aid in making this an interesting and profitable meeting. We hope the Spiritualists of Iowa will feel the necessity of having the State fully represented. We had reductions of fare on some railroads last year, and expect it on more this year.
Papers friendly, please copy. In token of the Committee.
J. P. Davis, Secy.

SPIRITUAL GROVE MEETING.

There will be a Two Days Grove Meeting at Brother John New's in the town of Plymouth, near Parker's Lake, on the Middle road from Minneapolis, Saturday and Sunday, the 24 and 25th of September.
Speakers: Mr. Colburn, E. E. Smith, Wm. Wakefield, and young people.
Good friends, let us have a good time with the angels that are ever ready to minister to our wants.
Bring your dinner, and come prepared to find at home: invite everybody.
J. L. Potter.

GROVE MEETING.

The Spiritualists will be 4 their Seventh Annual Grove Meeting in John New's Grove, at Ogle, on Saturday and Sunday, August 17th and 18th. Warren Watson is expected to speak.
A cordial invitation is extended to all.

OHIO STATE ASSOCIATION OF SPIRITUALISTS.

Fourth Annual Convention.
The Fourth Annual Convention of the State Association of Spiritualists will be held in Lyceum Hall, in the city of Cleveland, on Friday, Saturday and Sunday, September 10th, 11th and 12th. It is expected that about 100 delegates and laymen will be present. Local Societies and Lyceums will be requested to send delegates for each fifty members or fractionally part thereof, and two for each additional fifty members and one for each fraction thereof.
Arrangements will be made for securing board at reduced rates.
Banns Wedgde and other distinguished speakers will be in attendance.
Hudson Tuttle, Pres't.
George Wm. Wilson, Sec'y.

NEBRASKA STATE CONVENTION.

The Executive Committee of the State Association have appointed Friday, Saturday and Sunday, 24th, 25th and 26th of October next for the State Association, to be held in the State Capitol at Lincoln.
There will be good lectures for the occasion.
We cordially invite all interested and free thinkers to participate with us.
Come and see the young State Capitol, where we can give you much good news.
By order of the Committee.
J. W. Sawyer, Corresponding Secretary.

MEDIUM AND SPEAKERS CONVENTION, AT LAUREL, N. Y.

A Quarterly Convention of Mediums and Speakers will be held at Laurel, Onondaga Co., N. Y., on Saturday and Sunday, September 24 and 25, commencing at 10 o'clock a.m.
This Convention is called at Laurel by the collection of friends residing there, and they propose to hospitably entertain those who may attend from abroad.
Past experiences at conventions of this kind furnish sufficient guarantees that another of them shall be successful. It will be a joy, and that good speaking and singing will be done. Invitations are extended to all, authors for truth and harmonious fellowship.
J. W. Sawyer, President.
F. H. Chase, Secretary.

SOUTHERN ANNUAL CONVENTION OF NEW HAMPSHIRE SPIRITUALIST ASSOCIATION.

This Convention will be held at State Hall, in the city of Concord, commencing Wednesday, the last day of August, 1870.
Speakers will be entertained free. Board can be had in hotel and in private families, at prices ranging from \$1.50 to \$2.00 per day.
Efforts will be made to obtain reduction of fare on the railroad. Speakers and others desiring to attend will write to Dr. J. H. Smith, Concord, N. H.
All persons from Concord or Concord to attend will be at home with us on the occasion of our own State.
Now, let us have a demonstration worthy of our cause. Let every heart be true and honest, and our State be represented by all good Spiritualists, and honest friends.
J. H. Smith, Concord, N. H. Secretary.

SEVENTH NATIONAL CONVENTION.

The American Association of Spiritualists.
The Seventh Annual Meeting will be held at the Hall of the Spiritualists, Richmond, Indiana, on Tuesday, the 29th day of September, 1870, at 10 o'clock a.m.
Each State Organization is invited to send the same number of Delegates that they have Representatives in Congress; and each Territory and Province having organized a Society, is invited to send delegates, according to number of representatives;—the District of Columbia to send two delegates,—to attend and participate in the banquet that will come before this meeting.
By Direction of the Board of Trustees:
HENRY T. CHILD, M. D., Secretary.
634 Race St. Philadelphia.
The Board will meet at 8 o'clock, the 19th of September at 9 o'clock p.m. at the hall above named.

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GROVE MEETING IN WISCONSIN.

At Marsh, on Saturday and Sunday, August 27th and 28th J. M. Peck and J. O. Barrett will be present as speakers.
At Belmont, Wisconsin, on Sunday, August 28th and 29th of September, at 10 o'clock, Dr. E. G. Dean, the celebrated clairvoyant, and J. O. Barrett, speaker.
Should the weather be unfavorable, the meetings will be held in halls. Bring your baskets full of good things.

GROVE MEETING.

The Spiritual Society of Spiritualists will hold their yearly meeting on the 1st Saturday and Sunday, 26 and 27th of September, in a grove, 1/2 mile out of Union, Wisconsin. Speakers: O. E. Smith and Mrs. L. A. Peck.
Those from a distance will be provided for.
Charles S. Goodwin, President.
Hiram Smith, Clerk.

Obituary.

Passed to the Spirit Home, of Hemphill, Frederick Merrick Curt, on the 31st day of March, 1870, son of Dr. J. and E. P. Curt, aged 36 years.
He was an amiable and intellectual young man, of remarkable talents, beloved by all who knew him. Since his entrance into spirit life, he has returned from his beautiful home and held sweet communion with his friends, and gave us some remarkable tests, thereby fully identifying his presence.
J. Curt, M. D.
Paris, Ill.

Passed from earth to the "Evergreen Shore," (Latter Edward Everett Davis, son of Mr. E. W. and Rebecca Davis, of Eldon, Mo., August 13th, 1870, aged 10 years, less one day.

We now have two little angel boys in the Summer-land.
"We cannot make them dead."
They live! In all the past
They live, not to the last
Of seeing them again will we despair."

NEW ADVERTISEMENTS.

The Missionary Work in Wisconsin.

During the month of September, I have engaged the valuable services of Dr. E. O. Dunn, and J. M. Peck in a missionary work. Mr. Peck can co-operate with us only work evenings. Friends in any part of the State, asking for each service, will please address me at Glen Beach, Wisconsin.
The management of the missionary work in Wisconsin having been entrusted to me, by the consent of the other members of the Executive Board, I most cordially recommend Mr. E. O. Dunn as a missionary. Our Master is a transcendent, and a most worthy, woman. Let the friends of our cause see the way far but most welcome labor in the cause we love.
Address me—Duluth, Wisconsin.
J. O. Barrett, State Missionary.
Glen Beach, Wisconsin. Aug. 19th, 70

MEDICINA PSYCHICA!

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VAN HELMONT.

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Mrs. Robinson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the object, in view, rather than protracted utility, the better practice is to send along with a lock of hair a brief statement of the case, age, leading symptoms and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought in connection with a sick person through her mediumship, they never fail to give immediate and permanent relief in curable cases, through the power and strength of forces latent in the system and in nature. This prescription is sent by mail, and is an infallible remedy, or an external application, it should be given or applied, precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quality of the work, but the obedient mind that is required, that science takes cognizance of.

This prescription is specially efficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made at about ten days after the last, each time sending any changes that may be apparent in the symptoms of the disease.

Of herself she claims, through her mediumship, to diagnose the disease of any one who will allow her to be her medium. The facility with which the spirit controlling her accomplishes the same, is done so well that the application is by letter as when the patient is present. Her gifts are very remarkable, not only in the

healing art, but as a psychometric, test, business and insurance medium.

Terms:—First prescription, \$2.00 each subsequent, \$1.00. The money should accompany the application, to secure a reply.

\$10 to \$20 PER DAY!

One agent wanted in every town in the United States to receive for J. H. B. "The Life and Death of a Soldier." Active agent can receive from \$10 to \$20 per day.

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The Christ-Idea in the History of the Human Emotion; XX. The Christ-Idea in the History of the Human Intellect; XXI. The Christ-Idea in the History of the Human Will; XXII. The Christ-Idea in the History of the Human Emotion; XXIII. The Christ-Idea in the History of the Human Intellect; XXIV. The Christ-Idea in the History of the Human Will; XXV. The Christ-Idea in the History of the Human Emotion; XXVI. The Christ-Idea in the History of the Human Intellect; XXVII. The Christ-Idea in the History of the Human Will; XXVIII. The Christ-Idea in the History of the Human Emotion; XXIX. The Christ-Idea in the History of the Human Intellect; XXX. The Christ-Idea in the History of the Human Will; XXXI. The Christ-Idea in the History of the Human Emotion; XXXII. The Christ-Idea in the History of the Human Intellect; XXXIII. The Christ-Idea in the History of the Human Will; XXXIV. The Christ-Idea in the History of the Human Emotion; XXXV. The Christ-Idea in the History of the Human Intellect; XXXVI. The Christ-Idea in the History of the Human Will; XXXVII. The Christ-Idea in the History of the Human Emotion; XXXVIII. The Christ-Idea in the History of the Human Intellect; XXXIX. The Christ-Idea in the History of the Human Will; XL. The Christ-Idea in the History of the Human Emotion; XLI. The Christ-Idea in the History of the Human Intellect; XLII. The Christ-Idea in the History of the Human Will; XLIII. The Christ-Idea in the History of the Human Emotion; XLIV. The Christ-Idea in the History of the Human Intellect; XLV. The Christ-Idea in the History of the Human Will; XLVI. The Christ-Idea in the History of the Human Emotion; XLVII. The Christ-Idea in the History of the Human Intellect; XLVIII. The Christ-Idea in the History of the Human Will; XLIX. The Christ-Idea in the History of the Human Emotion; L. The Christ-Idea in the History of the Human Intellect; LI. The Christ-Idea in the History of the Human Will; LII. The Christ-Idea in the History of the Human Emotion; LIII. The Christ-Idea in the History of the Human Intellect; LIV. The Christ-Idea in the History of the Human Will; LV. The Christ-Idea in the History of the Human Emotion; LVI. The Christ-Idea in the History of the Human Intellect; LVII. The Christ-Idea in the History of the Human Will; LVIII. The Christ-Idea in the History of the Human Emotion; LIX. The Christ-Idea in the History of the Human Intellect; LX. The Christ-Idea in the History of the Human Will; LXI. The Christ-Idea in the History of the Human Emotion; LXII. The Christ-Idea in the History of the Human Intellect; LXIII. The Christ-Idea in the History of the Human Will; LXIV. The Christ-Idea in the History of the Human Emotion; LXV. The Christ-Idea in the History of the Human Intellect; LXVI. The Christ-Idea in the History of the Human Will; LXVII. The Christ-Idea in the History of the Human Emotion; LXVIII. The Christ-Idea in the History of the Human Intellect; LXIX. The Christ-Idea in the History of the Human Will; LXX. The Christ-Idea in the History of the Human Emotion; LXXI. The Christ-Idea in the History of the Human Intellect; LXXII. The Christ-Idea in the History of the Human Will; LXXIII. The Christ-Idea in the History of the Human Emotion; LXXIV. The Christ-Idea in the History of the Human Intellect; LXXV. The Christ-Idea in the History of the Human Will; LXXVI. The Christ-Idea in the History of the Human Emotion; LXXVII. The Christ-Idea in the History of the Human Intellect; LXXVIII. The Christ-Idea in the History of the Human Will; LXXIX. The Christ-Idea in the History of the Human Emotion; LXXX. The Christ-Idea in the History of the Human Intellect; LXXXI. The Christ-Idea in the History of the Human Will; LXXXII. The Christ-Idea in the History of the Human Emotion; LXXXIII. The Christ-Idea in the History of the Human Intellect; LXXXIV. The Christ-Idea in the History of the Human Will; LXXXV. The Christ-Idea in the History of the Human Emotion; LXXXVI. The Christ-Idea in the History of the Human Intellect; LXXXVII. The Christ-Idea in the History of the Human Will; LXXXVIII. The Christ-Idea in the History of the Human Emotion; LXXXIX. The Christ-Idea in the History of the Human Intellect; LXXXX. The Christ-Idea in the History of the Human Will; LXXXXI. The Christ

The Lord hath slain, hath broken the prison,
And all who sleep in the grave shall rise.

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